

News Spring 2020



Dear Practitioner,

2020 marks 30 years since the 1990 founding of Golden Flower Chinese Herbs!

Things have certainly changed and grown for the profession of acupuncture and Chinese herbal medicine since then. 1990 was before DSHEA was signed by President Clinton, providing a regulatory category for herbal products. Since that time, we have adjusted and grown to comply with the evolving regulatory environment. The number of practitioners has grown immensely, and public awareness of acupuncture has improved greatly. The US Department of Labor Statistics officially recognized acupuncture as a profession for the first time in 2018. With that recognition acupuncture can be more readily available to more Americans than ever.

COVID-19 and our Products

Like you, we are currently monitoring, thinking about, and discussing the COVID-19 pandemic. In response to your questions and concerns about our products: According to the Centers for Disease Control (CDC): "Coronaviruses are generally thought to be spread from person-to-person through respiratory droplets. . . It may be possible that a person can get COVID-19 by touching a surface or object that has the virus on it and then touching their own mouth, nose, or possibly their eyes, but this is not thought to be the main way the virus spreads. In general, because of poor survivability of these coronaviruses on surfaces, there is likely very low risk of spread from products or packaging that are shipped over a period of days or weeks . . ."

Our formulas are processed and packaged in sealed, clean rooms at a GMP facility in Taiwan. The extraction process is a state-of-the art, closed system that is the most effective contamination-prevention technology available in the industry. At the end of the manufacturing process, our formulas are tested for microbes before they are shipped to us. The herbs currently on our shelves have been there since before the outbreak in China.

The most current studies, as of the date of this letter, indicate that the coronavirus that causes COVID-19 can survive on a dry surface in most circumstances for at least several hours. Under some circumstances, the virus has survived for up to 3 days. This data strongly suggests that any products coming into the US from China will be free of live viruses long before they reach our borders. In addition to the travel time, shipments from China are held for a period by Customs in dry dock areas. Distributors of Chinese medicinal products then have to have the product shipped to them and add it into inventory before it can be shipped out to customers. This process from Customs to customer adds at least another week, even under the fastest shipping methods. In short, you can be assured that your products are quite safe and free from contamination long before they reach you, our Golden Flower customer.

Acufast Earth-Friendly Acupuncture Needle

Golden Flower Chinese Herbs is an official FDA registered importer of the **Acufast Earth-Friendly Acupuncture Needle**. Because we are direct importers we can offer this needle to California L.Ac's. The needle greatly reduces the waste generated with single-use acupuncture needles. We believe that this is the best innovation in acupuncture needles since single use needles came into use! See the Acufast article on page 7.

In this Newsletter

There are several informative articles in this newsletter. John Heuertz, one of our in-house DOMs, who has written about epidemics over the years (see our website under Resources), writes on the Coronavirus and Chinese Medicine. Evelyn Robert shares some valuable clinical insights on using essential oils to treat addiction recovery. Andrew Sterman's food therapy pullout this month is dedicated to addressing wind issues with diet.

We greatly appreciate your business, feedback, and support.

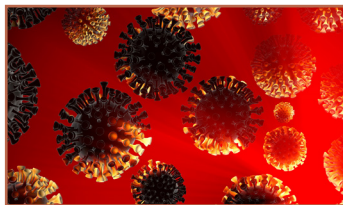
Sincerely,

John Scott, DOM and Lorena Monda, DOM

COVID-19 and Chinese Medicine

By John Heuertz, DOM

There is already a great deal that has been written about the new strain of coronavirus; now called “COVID-19”—which by this writing has reached pandemic levels. This virus is challenging public health around the world and people want to be informed. New information is being published on the internet nearly every day, even multiple times per day. For the curious and concerned, the best way to stay informed with reliable up-to-date information is to frequently visit various official websites, such as the WHO and the CDC websites. An excellent short list of such websites appears below.



The following links are official websites from world leaders in public health. Most of these websites are updated every day.

World Health Organization (WHO) www.who.int

The WHO has extensive information about the virus outbreak including: Questions about the Virus, Protective Measures, Travel Advice, Situation Reports (including numbers of cases), Technical Information for Health Practitioners

The Centers for Disease Control (CDC)

www.cdc.gov/coronavirus

The CDC has updated information on the Coronavirus, including the downloadable: "What you need to know about Keeping Workplaces, Homes, Schools, or Commercial Establishments Safe" and "Implementation of Mitigation Strategies for Communities with Local COVID-19 Transmission."

States' Departments of Health

In addition, in the US, the Departments of Health in most states have ongoing local information.

WHAT ARE THE SIGNS OF INFECTION?

FEVER — In the vast majority of COVID-19 cases the first sign or symptom of an active infection is fever. Between 94% and 98% of infected patients get a fever, whether their case is mild or severe. In about half of the cases the peak temperature of the fever is between 100.5°F and 102°F. In about 30% of the cases the fever is even higher than 102°F; roughly 20% of cases have a very mild temperature.

COUGH — The second most common clinical feature of COVID-19 infection is cough. About 75% of active cases develop cough. Most of the coughs are non-productive (little to no sputum). The cough typically develops 1-3 days after the fever, but there can be a lot of variation with the timing.

DYSPNEA — Dyspnea is difficult breathing. Over half the cases will develop dyspnea. In nearly every case of severe infection (when hospitalization is required) there will be dyspnea.

MYALGIA/FATIGUE — Myalgia refers to the type of body ache that is commonly seen with influenza. Fatigue can be quite pronounced. These two symptoms often appear together

and are reported in a little less than half of COVID-19 cases.

WHAT DOES TRADITIONAL CHINESE MEDICINE RECOMMEND?

By way of disclaimer, it is important to bear in mind that the Chinese government has not made and will not be making any official recommendations about using Chinese herbs for the treatment and prevention of COVID-19. To be clear, in all countries and regions, individuals with a suspected exposure should report to their local health officials and strictly observe strategies that control the spread of the disease. [See the WHO link above on “Recommendations for Protective Measures”

or the downloadable recommendations from the CDC.]



As a general precaution, any time there is a statistically high incidence rate of viral infections, the most important strategy to avoiding getting sick is, of course, AVOID EXPO-

SURE. The specifics of how to avoid exposure are the same for Eastern and Western medicine. For the sake of brevity, I would return your attention once more to the WHO or CDC links above.

But Chinese medicine provides a second strategy, which should never be used by itself: only in conjunction with observing the recommended precautions to avoid exposure. For many centuries, Chinese traditional medicine has utilized various methods of fortifying our bodies' natural protection against external pathogens. In Chinese, this protection is known as the “upright qi,” “antipathogenic qi,” or *zheng qi*. In modern medicine this closely corresponds to the concept of immunity. The antipathogenic qi can be enhanced with qigong, supported by diet, fortified with herbal formulas, and regulated by managing stressors to our immune system.

Managing Stressors to the Immune System

Poor quality sleep, high stress levels, overworking, inflammatory and phlegm-producing diets all diminish our capacity to fight off invading pathogens. It is important to make corrections in these areas if we wish to increase the strength of our antipathogenic qi.

Diet

The best dietary advice traditional medicine has to offer involves the cultivation of deep, nourishing hydration. This cannot be accomplished merely by drinking more water. Deep, nourishing hydration comes from eating clean foods that are hot, “wet,” and relatively easy to digest, such as broth soups (not cream-based or pureed) and porridges for breakfast. Vietnamese *phở* is a good example of a food that provides deep, nourishing hydration.

- Avoid dehydrating foods like alcohol, carbonated beverages, and caffeine
- Avoid phlegm-producing and inflammatory foods like dairy, gluten, and overly spicy foods
- Avoid eating between meals. Give the digestion a chance to make strong qi and rest.

Chinese Herbal Recommendations that Fortify Anti-pathogenic Qi

Many epidemiologists believe that the question is not whether someone will be exposed to the new coronavirus, but when. The best way to ensure that you, your family, and the patients in your care are in the 80%+ group for which the illness is nothing more than a common cold is to 1) address stressors as suggested above, and 2) build your antipathogenic qi (*zheng qi*). It is a statement of fact in TCM that the stronger your qi, the less deeply an external pathogen can penetrate. To build your antipathogenic qi herballly, we recommend:

Jade Windscreen Formula (*Yu Ping Feng San*)—The #1 formula for building a barrier of *wei* qi between you and the exterior environment.

Astragalus & Ligustrum Formula (*Huang Qi Dong Qing Pian*)—Our best strategy for building immunity among the elderly or immune-compromised.

Ginseng & Astragalus Formula (*Bu Zhong Yi Qi Tang*)—A classic formula for raising the yang qi. Excellent for individuals with spleen qi deficiency.

Ginseng Endurance Formula (*Ren Shen Pian*)—Our strongest qi tonic: oxygenates the blood and strongly builds the qi.

Sheng Mai Formula (*Sheng Mai San*)—For individuals with combination yin and qi deficiency who have been unable to rebuild their strength.

Six Gentlemen Formula (*Liu Jun Zi Tang*)—The most popular qi tonic formula in history. It not only builds qi, but strengthens the lungs to clear phlegm and dampness.

Five Mushroom Formula (*Wu Gu Fang*)—More of an immune-booster for the blood than the qi. Especially suitable for building immunity in patients who may be in organ failure or have low white blood cell counts.

Eleuthero Tablets (*Wu Jia Shen Pian*)—The best option for individuals who have sufficient lung qi, but may have weak blood and kidneys.

General Tonic Formula (*Shi Quan Da Bu Wan*)—As the name suggests, this formula tonifies not just qi, but many things: qi, blood, and yang. This is the best formula for individuals with yang deficiency who are nervous about the virus because it includes an action to calm *shen*.

Other herbal strategies for prevention that are safe and worth consideration:

Bupleurum & Cinnamon Formula (*Chai Hu Gui Zhi Tang*)—This formula keeps the chest free, drains heat from the lungs, supports the antipathogenic qi and has anti-toxin properties. Bupleurum & Cinnamon Formula is also commonly used to prevent pneumonia.

Minor Bupleurum Formula (*Xiao Chai Hu Tang*)—This formula is extremely popular in Japan as a cold and flu preventative. It frees the chest, supports the qi, resolves phlegm, and drains heat from the lung.

Ongoing Trials

The Chinese public health system is conducting ongoing

trials using traditional herbal decoctions to test their efficacy for protecting healthcare workers on the front line of this pandemic as well as testing herbal treatments for individuals at every stage of infection. We can expect them to have substantial information to share in time for the next cold/flu/COVID-19 season.

Acutonics® Simple Self-Care Strategies

By Ellen F. Franklin, PhD and Donna Carey, L.Ac



As you seek solutions to support patients during the Covid-19 crisis, Acutonics® offers simple techniques that are easy to demonstrate and teach to patients via video conferencing. It dovetails beautifully into a TCM practice, offering non-invasive

tools and basic techniques for self-care on acupoints that reduce stress, help to support the immune system and aid in the balance of body, mind, and spirit. In most instances, we recommend three applications of the tuning forks to the acupuncture point. Additionally, once activated and placed on the point it is recommended that you allow the vibration to completely run out, which will take about 20 seconds.

Ohm Unison Tuning Forks: 2 Middle Ohm Tuning Forks Ohm Octave Tuning Fork Set: 2 Fork Set Middle and Low Ohm

Action: Balance

The Ohm tuning forks represents the Earth traveling around the sun through the four seasons in its 365-day yearly orbit. Earth imbalances present as a lack of grounding, feeling overwhelmed, imbalances of the liver, disharmonies of the sacrum and hips, low energy, poor immune function, general deficiency, stagnation, constriction, stress and tension. Applied to the body this frequency will help to promote balance, reduce stress and tension, improve sleep and support the immune system.

Mars & Venus Tuning Fork Set

Mars Action: Stimulate and build qi and blood

Mars represents yang. Mars rules iron and is associated with blood, the head, muscles, inflammatory action and the immune function, and male hormones.

Venus Action: Moistens, nourish, tonify yin, and essence

Venus represents yin. Venus is associated with the kidneys, bladder, parathyroid, glands, anti-inflammatory action and female hormones.

Mars and Venus are used together on points to support both yin and yang aspects of the kidney and reconnects the kidney/heart axis. Together they help to balance the disparate parts when there are feelings of being pulled in too many directions or of being scattered and disconnected. They support movement toward the identification of creative solutions to address severe stress and trauma and support the immune function.

Suggested Points: With the exception of K 1, where we recommend using Ohm Unison or Ohm Octave, the Ohms and Mars/Venus tuning forks are excellent on all of the points suggested below:

Ki 1, 3, Lu 3, LI 4, St 36, Sp 6, Ren 4, 17, Du 20

The Three Treasures: Ren 17, Ren 4, and DU 20, used as a sequence are excellent to help the body achieve physiological and psychological coherence, resulting in greatly reduced stress. When we access and connect these powerful points, there is a renewed sense of promise, a rebirth and remembrance of how it feels to live in balance, health and harmony.

Additional points helpful in the reduction of severe stress, known collectively as Buddha's triangle: P 6, HT 7, and LU 9, are excellent to reduce stress and anxiety, both Ohm Unison and Mars/Venus can be applied to these points.

The recommended sets, **Ohm Unison**, **Ohm Octave** and **Mars/Venus**, are sold with an easy to follow instruction pamphlet. We also recommend either a tabletop or leg acuator for proper activation of the tuning forks.

ESSENTIAL OILS FOR ADDICTION RECOVERY

By Evelyn Robert, LAc

(Many thanks to Jeffrey Yuen [JY] for his guidance, notes, and corrections. The ideas expressed in this article are built upon his teachings on the use of Essential Oils within the context of Chinese medicine. Information on the individual Essential Oils and the methods for diluting and blending outlined within the article are also based on his teachings.)

Essential oils: their chemical constituents and their aromas, have a powerful, immediate effect on the brain, the nervous system and on the release of neurotransmitters. Anatomically, the sense of smell has immediate access to the cerebral cortex, initiating a cascade of beneficial responses that quickly influence areas of the brain dealing with memory, emotion, metabolism, glandular stimulation, and more. Essential oils "open the gates" to allow for new possibilities and a shift in consciousness. This makes them an excellent modality to support people in recovery from substance abuse. Additionally, as Chinese medicine practitioners using essential oils made from Chinese medicinal herbs, we can apply what we know about the properties of the herbs and the principals of our medicine to expand our understanding and treatment options for this very important issue.

The strategies in this article are meant to be supportive of people in recovery by addressing the underlying perceived/subjective deficiencies that lead them to seek substances that seem to supplement those deficiencies. These strategies are not meant to address active detoxification and the physical symptoms of withdrawal—which could also be aided with

the use of essential oils—which are more of an acute care issue, and not the subject here. The following descriptions of individual oils highlight their use specifically in the context of the subject of the article and do not cover all of their actions. More detail is available on alchemicabotanica.com.

The essential oils presented here may be used as single oils or mixed into blends. In choosing essential oils for a blend it is important to consider the combined aromas of the oils. Aroma is of vital importance, as its influence on the spirit is immediate and can be quite profound. Another consideration when creating a blend of essential oils is the balance of their notes. The note of an essential oil is determined in part by its rate of evaporation and how long its aroma lasts; for clinical use, we can relate the qualities of each note to the level of qi it influences from superficial to deep. Top notes affect the *wei* qi level, including all of the activities of *wei* qi. They regulate unconscious mood and can guide the effect of the blend to the surface for release. In a blend, top note oil aromas provide the first impression and tend to enliven and uplift. Middle notes affect the level of *ying* qi and work on the cognitive emotions. They provide a harmonizing effect in the blend, a bridge between interior and exterior, and give body to the blend. Base notes affect the deep level of *yuan* qi, involving one's constitution and innate temperament. Base note oils provide

depth to the blend; they are grounding and centering and act as a fixative. Considering the issues involved in addiction recovery, middle note oils will likely be the largest percentage of the blend. Used in a lesser percentage base notes can support the root while top notes brighten and release.

Addiction to a particular substance can be seen as a way to fill a void when, for various reasons, a person feels unable to attain a sense of well-being on their own. This is often due

to a combination of psychological and psychophysiological factors. Different types of substances fill particular types of needs.

OPIATES

Physical and emotional pain, trauma, painful and overwhelming thoughts and memories, PTSD, depression and anxiety, hypervigilance and hyper sensitivity to outside stimuli, feelings of betrayal and mistrust, behavioral and personality changes.

Opioids bind to and activate opioid receptors found in the brain, spinal cord, gut and other areas of the body to reduce the sending of pain messages to the brain and to release large amounts of Dopamine throughout the body. Dopamine influences voluntary movement, emotional behavior and reward mechanisms. The result is feeling free of pain, relaxed and happy. Common side effects of opiates include sedation, dizziness, nausea, constipation, respiratory depression and increasing tolerance leading to dependency and overdose.

Elements: Wood and Fire.

Organ correspondences: Liver and Pericardium.

Extraordinary Vessel: Yin Wei Mai.

Treatment strategy: Vitalize and nourish blood and regulate



qi to alleviate pain and heal the wounds of trauma. Pacify and brighten the *shen/spirit*.

Lavender - *Middle note.*

Aroma: sweet, floral, light spice.

Lung, Liver, Pericardium.

Breaks up old patterns. Promotes free movement of liver and lung qi. Eases nervous tension and settles muscle spasm, irritability, restlessness, insomnia.

Qi Li Xiang (Murraya paniculata flower) - *Middle note.*

Aroma: soft floral, heady, jasmine, tangy, sweet orange citrus.

Liver, Heart, Pericardium.

Calms the *shen/spirit*. Cleanses toxins, vitalizes blood, resolves injury, eases physical and emotional pain, trauma.**

Rose (Damascus Rose) - *Middle/Base note.*

Aroma: sweet, floral, true rose, delicate citrus.

Heart, Liver, Kidney.

Inspires ability to change. Good for PTSD. Promotes feeling of nourishment, beauty, love, transcendence.**

***The phenol, eugenol, is a chemical component of both Qi Li Xiang and Rose. Phenols are naturally found in the amino acid tyrosine, in adrenaline, and in the neurotransmitter serotonin. Tyrosine stimulates release of dopamine and serotonin. Phenols in general are natural anti-depressants; they tonify qi and boost the immune system.*

Dang Gui (Angelica sinensis root) - *Middle/base note.*

Aroma: sweet, earthy, musky.

Name means “protect and return.” Was worn as a protective amulet. Nourishing, invigorating and harmonizing, analgesic, antispasmodic.

Tan Xiang (Sandalwood) - *Base note.*

Aroma: woody, earthy, sweet spice.

Opens the pericardium, allows one to feel safe in a world previously felt to be unsafe. Calms the *shen/spirit* and is beneficial for anxiety, depression, restlessness, panic attacks, insomnia. Releases endorphins and stimulates the pineal gland to calm the mind and deepen the breath.

Ru Xiang (Frankincense) - *Base note.*

Aroma: rich, balsamic, sweet.

Calms emotions, lifts *shen/spirit*, eases pain, promotes healing of wounds and scars and generates new flesh. Indirectly stimulates pineal gland.

Du Huo (Angelica pubescentis Root) - *Base note.*

Aroma: heavy, sweet, spicy.

Kidney, Urinary Bladder, Heart, Liver meridians.

Strengthens will and builds self-reliance. Helps us to overcome fear and disability. Used to heal wounds, analgesic.

Fou Shou (Buddha's Hand Fruit) - *Top/Middle note.*

Aroma: light, fruity, sweet, slightly pungent, tart citrus peel.

Liver, Lung, Stomach, Spleen.

Alleviates pain, spreads liver qi, releases pent up emotions and brightens the mood.

SEDATIVES

Freedom from nervousness, inhibitions, timidity and indecisiveness stemming from issues of familial disaffection, social pressure, critical self judgement, and lack of self-confidence. Numbing of guilt, shame, regret, self-loathing, insecurity, root-

lessness, obsessive thinking, OCD, anxiety, insomnia, disturbing dreams.

The relaxing effect of sedatives is a result of increasing the neurotransmitter GABA in the brain, an inhibitory neurotransmitter which is calming, anti-depressant, and anti-convulsant. Sedatives slow down brain activity and are CNS depressants. Abuse causes depression, slurred speech poor coordination, confusion, memory loss, faulty judgment.

Elements: Wood, Earth, Metal.

Organ correspondences: Gallbladder, Spleen, Stomach, Lung, Large Intestine.

Extraordinary vessel: Ren Mai and Yin Qiao Mai.

Treatment strategy: Nourish yin and break up yin stasis, transform phlegm, regulate qi, resolve depression, calm and free the *shen/spirit*.

Hou Po (Magnolia Bark) - *Middle/Base note.*

Aroma: bitter, sharply pungent, sweet.

Lung, Large Intestine, Stomach, Spleen.

Used for mood swings, fright palpitations, depression, pain. “A gentle bark to gradually peel off layers,” regarding guilt and shame (JY).

Cang Zhu (Atractylodes Rhizome) - *Middle/Base note.*

Aroma: fresh, sharp, earthy.

Spleen, Stomach, Lung, and Liver.

Transforms phlegm blocking the senses, benefits mental confusion, settles the mind. For low self-esteem/self-worth, suicidal tendencies. Helps to “jump start” when stuck.

Mu Xiang (Saussurea Root) - *Middle/base note.*

Aroma: woody, bitter and spicy.

Spleen, Stomach, Large Intestine, and Gallbladder.

Resolves depression, anxiety, foggy mind, mental and personality disorders, strengthens discipline and will power.

Xiang Fu (Cyperus Rhizome) - *Middle note.*

Aroma: woody, piercing, pungent.

Liver, *Sanjiao*, Gallbladder meridians.

Resolves qi, blood, and phlegm stagnation. Releases depression, addiction, frees and calms the *shen/spirit*. “Frees the qi aspect of the 12 channels and 8 vessels.” Resolve attachment, neediness, accumulation of excess weight. Gets things to move in order to accomplish completion.

Bai Zi Ren (Biota Seed) - *Base note.*

Aroma: evergreen spice, bitter.

Heart, Liver, Large Intestine, Lung.

Stabilizing, pacifies the *shen/spirit*, strengthens qi to help it “keep moving,” eases trauma, strengthens the will, opens the heart. Pineal gland effect.**

***The terpene, carene, a major chemical component in Bai Zi Ren essential oil has been found to have the same effects as GABA and has been studied for its use as a structural analog of GABA.*

Hu Po (Amber) - *Base note.*

Aroma: resinous, balsamic, pine, sweet, pungent.

Heart, Liver, Urinary Bladder meridians.

Settles the *Hun* and *Po*, quiets the qi of the 5 *Zang*, calms the nervous system, unblocks the senses.

Jasmine Sambac - *Base note.*

Aroma: strong, sweet floral.

Kidney, Liver and Heart meridians.

Nourishes yin and *jing*/essence, breaks up yin stasis, mucus and phlegm. Calms the *shen*/spirit to benefit insomnia. Has pineal gland effect. Opens the consciousness, supports a connection to the divine. Elevating, lifts depression, supports self-esteem, forgiveness, acceptance, completion and new beginnings.

Qing Pi (Immature Tangerine peel) - Top note.

Aroma: bright, fruity tart, slightly bitter.

Gallbladder, Liver, *Sanjiao*, and Stomach meridians.

Letting go of emotional stagnation and social constructs.

AMPHETAMINES

Amphetamines provide one with the sense of improved mental performance, physical stamina, sexual energy, and fulfillment potential. They give a sense of power, motivation, enthusiasm, and euphoric confidence for those who feel powerless, inadequate or thwarted on their life's mission. They are used, medically, in the treatment of ADHD (Ritalin), obesity (decrease appetite), and narcolepsy. Amphetamines stimulate the release of norepinephrine and dopamine in the brain and the release of norepinephrine from nerve endings of the sympathetic nervous system in the periphery, which increase the rate and strength of the heartbeat, blood pressure, peristalsis and various glandular functions. Norepinephrine mobilizes the body and mind for action. Low levels of norepinephrine (and epinephrine) can contribute to a variety of physical and mental conditions including: *loss of motivation and will power, depression, anxiety, sleep disorders, ADHD, poor memory, fibromyalgia and chronic fatigue. Abuse of amphetamines causes deterioration of mental performance, memory, and learning, along with sleep deprivation, mood and energy swings, and irritability.*

Elements: Fire and Water.

Organ Correspondences: Heart, *Sanjiao*, Kidney, Urinary Bladder.

Extraordinary Vessels: Du Mai and Yang Qiao Mai.

Treatment strategy: Strengthen and anchor the yang qi, promote heart and kidney communication, break up qi and blood stagnation blocking the full expression of potential.

E Zhu (Curcuma zedoria Rhizome) - Middle note.

Aroma: strong, sharp, earthy, penetrating.

Liver and Spleen.

Supports the stance of the "heroic journey, the struggle to fight perceived perversity in the world or in one's life," (JY). Breaks up blood and emotional stagnation.

Chai Hu (Radix Bupleuri) - Middle note.

Aroma: woody, acrid, terpenic.

Liver, Gallbladder, Pericardium, *Sanjiao*.

Regulates the *hun*, helps with cravings and addiction. Releases liver qi constraint, pent up emotion, anger, frustration. Sedative and analgesic effects. Gets rid of the old and welcomes the new. Ascends and releases outward.

Gui Zhi/Gui Ye (Cinnamon Twig & Leaf) - Middle note.

Aroma: sweet, spicy.

Heart, Lung, Urinary Bladder.

Brightens the spirit. Warms and vitalizes channels and collaterals. Opens Du Mai (Governor Vessel) and Yang Qiao Mai

(Motility Vessel), frees the back and spine.

Xiao Hui Xiang (Fennel Seed) - Middle note.

Aroma: herbaceous, sweet, pleasantly fresh, spicy and slightly camphoraceous.

Liver, Kidney, Spleen, Stomach meridians.

Regulates adrenaline and repairs adrenals. Anchors yang.

Strengthens kidney, increases appetite, motivation and will power. Neutralizes alcohol, aids recovery from alcoholism.

Ai Ye (Artemisia argyi leaf) - Middle note.

Aroma: herbaceous, pungent, earthy.

Liver, Spleen and Kidney.

Strong kidney yang effect of moving energy up to the pituitary gland benefiting thyroid, adrenal and gonadal hormones. Activates the Du Mai.

Gan Jiang (Ginger Root) - Middle/Base note.

Aroma: spicy, sharp.

Lung, Spleen, Stomach, Kidney.

Root spices help to deal with issues of self-control and the shame of addictive behaviors.**

Rose (Damascus Rose) - Middle/Base note.

Aroma: sweet, floral, true rose, delicate citrus.

Heart, Liver, Kidney.

Inspire ability to change. Feeling of nourishment, beauty, love, transcendence.**

Jin Yin Hua (Honeysuckle, Lonicera japonica) - Middle/Base note.

Aroma: intense sweet floral.

Lung, Large Intestine, Stomach.

Relaxing and descending. Reduces intensity of fear and fire, insomnia. Benefits Yang Qiao Mai (Yang Motility Vessel).

Provides "clean slate", renewal, an opening to the spirit, and an aid to meditation.**

***Geraniol, a monoterpene alcohol and important chemical component of Ginger, Rose, and Jin Yin Hua, has been found to be a natural MAOI, a class of antidepressants that works by inhibiting the enzyme that oxidizes norepinephrine and serotonin.*

Rou Gui (Cinnamon bark) - Base note.

Aroma: sharp, spicy, sweet.

Kidney, Spleen, Heart, Liver.

Fortifies the yang. Opens the spine, regulates the nervous system. Anchors the root chakra for "grounding" and helps with fear, chaotic qi. Strengthens kidney yang for impotence (literally and figuratively). Establishes heart and kidney/ fire and water communication. Contains eugenol (See above.)

Jiang Xiang (Dalbergia lignum, Rosewood) - Base note.

Aroma: smooth, sweet, woody, herbaceous with a hint of spice.

Liver, Spleen, Stomach.

Name means "descending fragrance." Grounding and consolidating. Relaxes and descends qi and blood. Resolves qi stagnation in the chest and breaks up blood stasis. Alternate name is "Heart Wood," "Wood of the Heart." Very soothing for PTSD, anxiety, panic attacks, mania, OCD, ADD. Renews interest in life. Spiritual properties: opens the consciousness and draws the soul back down (soul retrieval on Yin Tang or diffused), invokes the divine for new lease on life.

She Chuang Zi (Cnidium seed) - Base note.

Aroma: musty earthy, salty, with pungent, sharp bitter overtones. Fortifies and warms kidney yang; improves reproductive and sexual function, libido. Gives one "Backbone," courage. Opens 8 Extraordinary Vessels as part of a blend.

Ding Xiang (Clove bud) - Top note.

Aroma: strong, true clove spice.

Kidney, Spleen, Stomach.

Boosts white blood cells (Eugenol). Elongates shortened telomeres, has anti-aging effect. Boosts reproductive energy. Used for fatigue, poor appetite and digestion, weak, sore lower back and knees, memory loss.

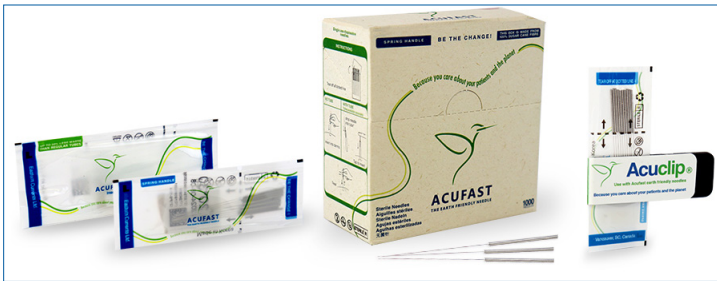
APPLICATION BASICS

Single essential oils or blends may be used solely for aromatherapy by inhalation directly from the bottle, using a diffuser or by drops in a steaming cup of hot water. They may also be applied to acupuncture points, channels or areas of the body using a stone, glass, porcelain or wooden tool like a chop stick or tooth pick. Whether applying a single essential oil or a blend, diluting is always recommended.

Jeffrey Yuen's dilution method:

Average dilutions for adults are from 4% to 6% of essential oil to carrier oil. A 1% dilution means 10 to 12 drops of essential oil diluted in 1 ounce (30ml) of carrier oil. A 4% dilution means 40 to 48 drops of essential oil diluted in 1 ounce of carrier oil. A 6% dilution means 60 to 72 drops of essential oil diluted in 1 ounce of carrier oil.

Carrier oils are mild, usually cold expeller-pressed vegetable oils that keep essential oils from irritating the skin while enhancing the function of the blend. Some examples of common carrier oils are jojoba, coconut, almond, sesame, olive, etc. Expeller-pressed *bai zi ren* (biota seed) oil is more unusual but can be found at www.alchemicabotanica.com.



Just Say No to Acu-Trash!

John Stan, DrTCM

As practitioners of TCM, our health model is closely linked to nature and its myriad systems of inter-relationships. Thus, it is understandable that you may feel a pang of guilt at the end of the day when you look at the waste produced from needling. I know I did; and then I decided to do something about it.

As a practitioner of TCM for 30 years, I found myself alternating back and forth from using single tubed needles to bulk packaged needles. Single tubed needles were easy, but the amount of waste just built up so fast. My ventures into bulk needling resulted from trying to avoid producing so much acu-trash. However, I kept getting frustrated with my bulk

packed needles as they bounced around so much in the tray, I would occasionally spill them, or I would ponder what to do with the leftover needles at the end of my treatment? Would they be safe for use in the next hour...two hours...overnight...?

In my discussions with my wife and business partner, Kelly, we decided, to really start researching ecofriendly options for acupuncture needles.

After much research, experimentation, and partnering with suppliers we are excited to present the world's first Eco-friendly Acupuncture needle called **Acufast**.

We are also excited that Golden Flower, in its commitment to offer practitioners choices to help our planet, has jumped on board to be one of the first distributors of the Acufast needle in the USA.

We have done so many things to create an earth friendly product. A complete list would be difficult to produce and take up far too much space in the present article, but here are the highlights:

- Our packaging is the smallest on the market. We worked extra hard to reduce the amount of packaging from our carton, case, and individual box size! One box of 1000 needles looks like a standard box of 100 single-tubed needles!
- Our boxes are compostable or recyclable because they are made from sugar cane fiber. Sugar cane fibers in Acufast boxes have been repurposed into a paper-like product. This makes for a double win situation: 1) no trees have been cut down to make our boxes and 2) using a by-product of a natural substance allows for easy post-use, environmental re-absorption.
- We use pouch packs to house our needles, and we've worked hard to reduce the size of the pouches even further than what is currently on the market. Plus, our pouches don't come with a tube. Just needles. You aren't forced to throw tubes away due to not needing one, or just plain because you don't use them.
- Also, Acufast tubes contain 50% less plastic than what other tubes on the market use, and, their most unique and outstanding quality is that they are pinchable! You may wonder why pinchable is good. We invite you to check out a video demonstration that will explain better than words. There is a link below you can go to for the demonstration.
- We also invented two accessories to make using bulk needles super easy! Now even the most diehard single tube users can be confident in using bulk-pack needles!

There is more on how all this comes together to change not only the amount of waste we produce, but how, by being an Acufast user, you are also participating in a 360 solution that gives back to environmental groups with your purchases.

For full details, go to the following link to see our introductory video to learn more <https://youtu.be/IfMupQImWSA> or explore our site at www.acufastneedles.com and learn more.

Be a part of the revolution, join us in the effort to reduce acu-trash with Acufast!

Golden Flower is now stocked up and ready to help you be a game changer! You can order online or give them a call!

www.gfcherbs.com  505.837.2040  800.729.8509

Professional Education

HUA LU / FLOWER DEW: USING ESSENTIAL OILS ACCORDING TO TCM

14 CEUs/PDAs

DAVID CROW

Albuquerque, NM

June 20-21, 2020

ADVANCED SERIES ON COMPLEMENT CHANNELS

13 CEUs/PDAs per weekend

ANN CECIL-STERMAN

Albuquerque, NM

June 13-14 (New Dates) &

September 19-20, 2020

ONCOLOGY ACUPUNCTURE WORKSHOP

with Yair Maimon, OMD, PhD



Almost all TCM practitioners see patients affected by cancer. Oncology acupuncture is a specialty field, which offers distinct tools to help both patients with cancer and patients who have had cancer in the past. The combination of the Western and TCM approach will also enhance the skills to communicate better with Western medical oncology care.

June 6-7, 2020
at Golden Flower Chinese Herbs
Albuquerque, NM
16 PDAs

Golden Flower Chinese Herbs proudly carries these great products:



DIETARY TREATMENT FOR CONDITIONS CALLED WIND

By Andrew Sterman

Of the six climatic influences of Chinese medicine (cold, heat, dampness, dryness, summer heat, and wind), the idea of wind is the most difficult to understand. It is the least tangible, the most mysterious, the furthest from modern thinking. Wind is pure movement, not a thing. Go out into a fierce gale with an open box, close the lid around the wind, and of course, upon opening the box indoors, we find absolutely no trace of what was so destructive only moments ago. Wind can destroy, or it can set journeys in motion. It is a concept that is inherently impossible to grasp.

In ancient times, many illnesses—particularly any with sudden onset—were said to result from an evil influence, a demon or entity that rode somehow on the winds. It wasn't that wind itself caused illness; the disturbance was caused by the entity that entered with wind as its medium for invasion. If we protected against wind, we could protect ourselves from the disturbance of sudden-onset illness.

As people gradually came to put less stock in demons and spirits, wind itself became seen as the pathological factor, standing along with cold, the principal pathogenic factor of the *Shang Han Lun* and its living tradition. Seeing cold as a primary factor in disease is a very powerful working tool. Cold is any influence that slows function down, beginning a traceable progression of illness. Taking a place next to cold, wind became not the carrier of spirits but the direct influence responsible for disruption of stability (and therefore still responsible for sudden-onset illnesses).

As scholarly medicine progressed and shamanic or folk ideas continued to recede into society's unconscious, the idea of wind became metaphoric: wind illnesses are those that not only come on suddenly, but that resemble wind. The term wind took on a poetic usage. Physical signs and symptoms of wind in the body resemble leaves fluttering (tics, trembling, restless leg syndrome), disruption of stability (dizziness, symptoms that move around the body), disruption of the surface of the lake (rashes, itchiness), and at times catastrophic wind storms (seizures, heart attacks, and strokes).

The signature brilliance of Chinese medicine is the complete integration of poetic and physical points of view, the ability to shift fluently between levels and ways of thought. Wind can be simultaneously a collection of signs and symptoms, a specific problem "caught" through exposed areas of the neck, a metaphor, or a problem poetically (and effectively) described as a disturbance, like something caused by a pernicious spirit. The clinician has all this available for communicating with specific patients and planning the ways forward. If it were more predictable or more tangible, it wouldn't be wind.

Causes of Wind Residency

Wind is a climatic factor and therefore external, but not everyone is equally susceptible. Susceptibility to external wind conditions (sudden onset of common cold, flu, Bell's palsy, or other maladies) and internal wind scenarios (neurological and

psychological issues of various kinds) all are due to relative degrees of deficiency. Deficiency can be in blood (medium-ship) or in qi (vacuity of the channels). Wind takes up residence (chronic status) based on a vacuity condition.

Furthermore, just as in nature, wind and fire mutually support each other. In other words, internal heat and associated dryness increases susceptibility to wind. Internal wind will move inflammation around, presenting symptoms that are confusing to the patient: "First it was here, then that was gone and it was there; it's a mystery..." Dampness and even signs of cold may arise in response to heat and wind in a complicated choreography of internal responses.

Qi deficiency is one of the deficiencies underlying wind symptoms, in other words, just as with "catching a cold," our best protection is being well-rested, well-hydrated, and well-fed. Looking more deeply, it is essential to know that qi deficiency can also result from chronic wind, as the body uses resources to subdue internal wind. Wind consumes resources. A motto in Chinese medicine states, "If wind is ignored, fatigue results."

Clinicians may have preferences whether to begin by building resources or clearing wind, but generally speaking, blood and qi deficiency, heat, digestion, and wind will all need to be addressed.

Common Herbal Strategies

Xu Duchan summarizes his reading of the traditional strategy for clearing wind as follows:

First, the wind is to be dispersed with herbs like perilla leaf (*zi su ye*) and schizonepeta (*jing jie*); second, phlegm is to be transformed with herbs like pinellia (*ban xia*) and fritillaria (*bei mu*); third, descend the qi with herbs like perilla seed (*zi su zi*) and peucedanum (*qian hu*); fourth, harmonize *ying* (nutritive) qi and *wei* (defensive) qi with herbs like cinnamon twig (*gui zhi*) and peony root (*bai shao*); fifth, nourish fluids with herbs like trichosanthes seed (*gua lou*) and scrophularia (*xuan shen*); sixth, blood is to be nourished with herbs like angelica sinensis (*dang gui*) and donkey hide gelatin (*e jiao*); seventh, fire is to be cooled with herbs like scutellaria (*huang qin*) and gardenia blossom (*zhi zi*); and eighth, the lungs are to be regulated with herbs like morus bark (*sang bai pi*) and arctium seed (*niu bang zi*).

In other words, it's not sufficient to treat wind in a simple way. We must use a full strategy (although not all at once):

- Expel wind
- Transform phlegm (improve digestion)
- Descend or anchor qi
- Nourish fluids
- Build blood
- Clear heat
- Harmonize *ying* and *wei* qi
- Regulate lung qi

2 WIND

Dietary Strategies

Bringing herbal strategies into the kitchen requires the ability to simplify theory and the willingness to see things in broad terms. Kitchen medicine, particularly when applied as a general adjustment to daily eating, enacts change through long-term application of somewhat less-powerful agents than medicinal herbs.

Before applying foods that treat wind conditions, it's essential to begin by abstaining from foods that contribute to or sustain the problems. These are usually foods that raise heat, deplete fluids, overstimulate *wei* qi, increase phlegm or disrupt the relationship between nourishment and immunity (this is the aspect of *ying* qi and *wei* qi harmony). As with reflux or many other problems, individuals often report that they "live on" foods that are hurting them and resist change (especially if dampness is prevalent). Common offenders include:

- ♦ onions, garlic, hot peppers
- ♦ alcohol
- ♦ coffee, chocolate
- ♦ sugar and sweetened foods
- ♦ dairy, especially cheese
- ♦ nightshades (peppers/capsicum, tomatoes, white potatoes, eggplant)
- ♦ fried foods
- ♦ processed or GMO foods
- ♦ personal allergens, often including wheat
- ♦ skipping breakfast/eating late into the night
- ♦ avoiding water

Eliminating offending foods often is enough to bring substantial improvement. When further treatment is needed, diet can be used to enact the same strategies used in herbal medicine:

To expel or disperse wind, it's necessary to open the exterior, using spices (cinnamon, mint, and shiso, for example).

To transform phlegm, use kitchen herbs and spices that aid digestion (citrus peel, ginger, turmeric, nutmeg, cumin, coriander, cardamom, caraway, allspice, star anise, fennel seed, sage, tarragon, etc.).

To descend or anchor qi, use grains and legumes (rice, brown rice, millet, oats, barley, and lentils, black beans, adzuki beans, etc.) Also use nuts (almonds, walnuts, chestnuts) and seeds (sunflower, pumpkin, chia, sesame, flax). Kale also descends qi, as do root vegetables (carrots, daikon, parsnips, parsley root, sweet potato).

Nourishing fluids and building blood are key to preventing and treating wind symptoms. This should be a primary focus and is often where I begin. Congee, millet porridge, oats, and wet-cooked breakfasts are the best way to nourish thin and thick fluids, including stomach yin and lung yin, as well as to re-balance the hormonal complement. Soups and stews continue this part of the strategy for lunch and dinner. [See my previous article, **Building Blood Sufficiency Through Kitchen Medicine in the Fall 2019 Golden Flower Newsletter.**] Beef soup or stew with spices to aid digestion makes

it easy, as does egg added to congee or soup. Building blood with vegetarian foods is also possible; use berries, lentil soup, adzuki or black beans with rice, beets, green leafy vegetables such as kale, collard, bok choy, scallions, and so forth.

To clear heat, it is most important to avoid creating more heat. Reduce or eliminate fried foods, sugar, hot chili-type spices, alcohol, overly processed or GMO foods, onions and garlic, and personal allergens. Sticky foods such as sugar, cheese, and gluten tend to trap heat, which then circulates further when amplified by continued use of the usual irritants or the body's own attempts to raise heat to clear problems. It is important to reduce or eliminate these foods in order to allow healing to proceed. Then, to actively clear heat, dramatically increase the amount of cooked green vegetables (kale, cabbages, bok choy, etc.), include some bitter greens (dandelion, asparagus, radicchio, endive, chicory greens, artichoke, olives), increase greens that have a clearing effect on the liver and gallbladder (string beans, snow peas, watercress), sprouts (mung bean sprouts, radish sprouts, bamboo shoots, Brussels sprouts, microgreens), and fermented vegetables (sauerkraut, mild kimchi, naturally made pickles). A note of caution: those who love bitter greens as part of a full diet rarely develop the vacuity and stagnation that underlies blood deficiency and wind scenarios, but if wind is present, the sudden introduction of the descending and cooling quality of bitter greens can drive wind invasion deeper: something to be avoided. The clinician must assess and advise. To avoid a problem, ensure the exterior is open and the avenues of elimination are working (spices, parsley, cilantro, dill, beans, whole grains) before using bitter greens.

Harmonizing *ying* qi and *wei* qi is a concept unique to Chinese medicine, but it's something all people need to do. It's important to be able to understand this type of idea in practical terms without the need for technical terminology. Defensive qi or immunocompetence (included in the idea of *wei* qi) is derived from food and fluids, well-digested and well-circulated. This is the idea that qi and fluids must be extracted from food and drink (separated), broken down and made our own (transformed), then brought first to the lungs and then to the skin or exterior (transported). Problems of nourishment (*ying* qi) will deprive immunocompetence (*wei* qi) in specific and profound ways. In other words, having good digestion with enough well-chosen foods (and hydration) is essential to being able to meet cold and flu season, ward off dangerous illness, or balance the myriad internal functions of immunity. With this in mind, we can understand why chronic dehydration underlies many illnesses (especially auto-immune conditions), why stimulating the immune system is not a recipe for success (with excess and constant garlic, for example), and why harmonizing *ying* and *wei* qi is central to resolving conditions of wind.

Regulating lung qi is an important part of harmonizing *ying* and *wei*. *Wei* qi is very much a lung function; in other words, the lungs are primary in immune defense. The lungs control the exterior and must have sufficient fluid and qi available to manage the body's ability to sweat. This is where we began

this list of strategies to clear wind symptoms: with the use of foods to open the exterior (cinnamon, mint, shiso). If fluids are full and lung qi well-regulated (and in good harmony with the liver, which can exert an overly-restraining effect on the lungs), hot spices such as garlic and chili peppers can also be important (but only if skillfully used).

For this checklist I have followed Xu Duchan's brisk summary, paraphrased above. It's extremely useful to compare that with your own favorite strategies for treating wind. For example, the strategies encoded in the often-used teaching formula Disperse Wind Powder (Xiao Feng San).

Foods with Special Properties to Dispel Wind

In my practice I focus on 1) eliminating dietary habits that keep problems locked in place and 2) good eating that supports renewed post-natal integrity. But there are some foods that specifically help to clear wind; and while I hope no one simply adds them to a problematic diet, these foods are important to understand before offering some recipes.

- Olives, asparagus, artichokes, sprouts, and shoots all have properties to disperse or release wind. These make the best appetizers or vegetable snacks if wind is present. When shopping, look for fine olives to snack on when cooking. Remember, frequent repetition is necessary to benefit from a food medicinally.
- Watercress and similar vegetables are spicy and bitter, with a strong liver/gallbladder affinity. The spicy note helps open the exterior while the bitter note helps clear the liver. Mustard greens are more spicy than bitter; dandelion, broccoli rabe, and radicchio more bitter than spicy. Use greens in combination to fine-tune medicinal intention and strategy.
- Stagnation forces the body to amplify heat which exacerbates wind in the channels. Break-up blood stagnation with scallions, chives, leeks, and shallots. Bulb onions can be too hot, garlic must be used with care (see below).
- Garlic can be used to penetrate obstructions even more strongly than the aromatics just listed, but to use garlic responsibly hydration must be established and maintained with congee, porridges, soups, stews, and the avoidance of dehydrating habits. To keep things moving and improve digestion when garlic has been overused already, rely on fresh ginger.
- Berries help build blood, crucial for ridding wind (blueberries, raspberries, blackberries, goji berries, red jujube dates, etc.) Those from vines have a special quality to rid wind (grapes, raisins).
- Seeds, nuts, and beans can be used to calm the *shen*/spirit and anchor the qi. Nut or seed milks (homemade is best) can be used: almond, hemp, oat, hazelnut, etc. Nuts like pistachios and seeds such as lotus that don't make great "milks" can be eaten as snack foods or added to congee.
- Shellfish such as clams, abalone, or dried scallops can be added to congee for an animal influence to anchor and calm the *shen*/spirit.

Some Recipes

For breakfast, include oatmeal with blueberries and cinnamon. Wet breakfasts nourish yin and build fluids, essential for correcting the vacuity or deficiencies that allow wind to enter the channels. Oats are anchoring (descending the qi) while also helping clear food stagnation. Blueberries help build blood. Cinnamon opens the exterior. Use thick rolled oats or steel cut oats, cooked with plenty of water; avoid instant or quick-cooking oats.

For dinner appetizers, have plenty of olives on hand, eat them freely. Have artichokes, asparagus, pistachios, and almonds, too, but avoid breads and cheeses.

For dinner, cook to support the strategies described above. Several of the principles discussed are included in a fish soup with fermented vegetables, along with a vegetable side dish. The overall strategy is to nourish yin, improve digestion, resolve heat, and clear wind.

White Fish and Kimchi Soup

kombu - 1 piece
dried black mushrooms - 4-6
carrot - 2 medium
zucchini - 2 medium
pale kimchi - 1 cup (sauerkraut makes a good substitute)
white fish fillets - 1 pound
scallions - 4
tamari - 2 Tbsp
toasted sesame oil - 1 tsp
lime - 1 for juice
cilantro - a small handful
water - 6 cups

Make a quick kombu-mushroom stock by bringing 6 cups water to a boil with the strip of kombu and the black mushrooms (poke the mushrooms into the water to ensure they soften). Reduce to a simmer. After 10-15 minutes, remove the kombu (serve in another dish or discard). Remove the mushrooms to a cutting board; after they cool enough, cut off their stems (they will never soften), slice the caps and return those slices to the pot.

Cut the carrots into thick sticks (cut a section about an inch and a half long, then slice that into half and each half into half) then add the carrot slices to the pot. After five minutes, add the zucchini, similarly cut.

On a cutting board, chop the kimchi into smaller pieces. Use the pale Napa cabbage kimchi without chili spice or too much garlic. If the kimchi is "old", meaning long-fermented, it will be more sour (this is best). Temper the sourness slightly by sautéing briefly in a separate pan. Add the kimchi to the pot. Add also some kimchi juice, perhaps 1/2 cup, if available. Taste the broth, adjust for salt if needed.

Slice the fish fillets into 2-inch pieces (as you like) and add to the pot. As soon as they are cooked (no more than 4-5 minutes), add the tamari, toasted sesame oil, and coarsely chopped cilantro. Serve with a wedge of fresh lime to squeeze over the soup, as desired.

Serve with a side dish of steamed white rice with touch of

4 WIND

spicy daikon kimchi to open exterior and stimulate diaphoresis. Serves four.

Snow Peas with Mung Sprouts and Shiso

snow peas - 2 cups
mung bean sprouts - 1 cup
grapeseed oil - 1-2 Tbsp
scallions - 4
fresh ginger - 3 slices, slivered
sea salt - small pinch
tamari - 1 Tbsp
sesame seeds - 1 tsp
shiso - 2 leaves per person, fresh or dried

Rinse and trim the snow peas. Rinse the mung sprouts. Trim and coarsely chop the scallions.

Blanch the snow peas in boiling water for 2-3 minutes, then remove with a strainer. Blanch the beansprouts in the same water for only 1 minute, and drain well.

Meanwhile, in a wide, hot pan, add the oil, the scallions and the slivered fresh ginger. Add the beansprouts and the snow peas. Add the pinch of salt and the splash of tamari. Sliver the shiso and spread around the pan just before serving (use fresh mint if shiso is unavailable). Serve as soon as very hot, with a sprinkling of sesame seeds as the dish is coming to the table. Serves four.

For dessert, when desired, have yogurt and almonds with sliced figs and fresh mint leaves. Yogurt is the most easily digested dairy food. With the fermented note, good yogurt supports *ying* and *wei*, helps the gallbladder and the length of the intestines. Almonds help to regulate lung qi while aiding peristalsis through descending qi. Mint is a key herb in Disperse Wind Powder/Xiao Feng San. Rather than debating the relative efficacy of mint and its cousin shiso, use both in the kitchen often. Sliver or chiffonade the mint and blend it into the yogurt. Add sliced dried figs for a sweet note, a fruit that descends qi and helps to clear the intestines.

Conclusion

In a sweeping summary of the cause of human illness, chapter 60 of the *Huang Di Nei Jing Su Wen* states that one hundred diseases arise from wind. Beyond the clinical aspects of disease management, the Yellow Emperor is saying that illnesses arise when we are unable to adapt to the challenges of change. Change is the constant, resistance is the stress. All around we see our attempts to deny the complex flowing of change. We build solid buildings and dam rivers, we make laws and institutions, we agree to contracts in business and make vows in order to structure families. We do everything we can to make things as permanent as possible.

But permanence is never possible. As Buddha taught so eloquently, our minds constantly and thoroughly mistake all things as fixed, including our own sense of ourselves. As change inexorably exerts its power, we feel betrayed. Rather than relax into life's flow, we raise our *wei* qi and exhaust our resources as we try to defend from what can't be stopped, day in and out. It is when our individual stresses deplete our internal resources that

we can become susceptible to the symptoms of wind. Wind is, above all, a disturbance. Wind enters through our weakened defenses like thieves sneaking into our homes. Sometimes the "thieves" leave quickly and our treasured health recovers, other times they get trapped inside or even arise entirely within--causing all kinds of trouble as they move from one hiding place to another in order to avoid detection.

When we take the very opening of the *Nei Jing* to heart, calm our hearts and do not allow striving or sadness to steal our essential joyfulness, and when our diet is well-chosen and well-digested so that our resources are full and free of stagnation, we can walk through the changes that life brings as well as the outdoor climatic winds with stability, buoyancy, and grace.

Andrew Stermán is the author of *Welcoming Food, Diet as Medicine for the Home Cook and Other Healers*. The two volumes of *Welcoming Food* offer a unique entry into understanding the energetics of food, explain how foods work in common sense language and provide easy-to-follow recipes for everyday eating. Andrew teaches food energetics classes and sees private clients for dietary therapy and medical qigong in New York City. He has studied broadly in holistic cooking, meditation, and tai chi, and for twenty years has been a student of Daoist Master Jeffrey Yuen in herbal medicine, qigong, and of course, dietary therapy from the classical Chinese medicine tradition.

Visit Andrew at andrewsterman.com/food

Both books are available for sale at www.gfcherbs.com.

